agoras, as the first of the Ionic philosophers, who introduced mind or intellect for a principle in the universe; that in this respect he alone seemed to be sober and in his wits, comparatively with those others that went before him, who talked so idly and atheistically. For Anaxagoras's principle was such, saith Aristotle, as was *a/ma* rou /caXwc air*a, /ecu *ToiavT-n oOev v Kivnaiq* wap/ei, at once a cause of motion, and also of well and fit;—of all the regularity, aptitude, pulchritude, and order, that is in the whole universe. And thus it seems Anaxagoras himself had determined:

* A y /| >/ ~ |" * »/» " ' " Arist. de An.

Ava^ayopag TO avriov TOV /caAwc *Kai opuwg vow* nb.i.c.2. p.

, Anaxagoras saith, that mind is the 5.tom.ii. only cause of right and well ; — this being .proper to mind to aim at ends and good, and to order one thing fitly for the sake of another. Whence it was, that Anaxagoras concluded good also, as well as mind, to have been a principle of

the universe, 'Avct£ayopac we *KLVOVV TO dya-*

A|. > . | . * | - >N% \ - »

f Arist. Met. 1.

uov ap%i]v, o yap *vovg* /etvet, «AAa *Kivei* eve/ca i4< c. 10. p.

ov* Anaxagoras makes good ^85r- to ai principle, as that which moves; for, * though mind move matter, yet it moves it for thi sake of something, and being itself, as it were, first moved by good: so that good is also a principle.

—And wre note this the rather, to shew how well these three philosophers, Aristotle, Plato, and Anaxagoras, agreed all together in this excellent truth, that mind and good are the first principle

of all things in the universe.

KII. And now we think it is sufficiently evident, that these old Materialists in Aristotle, whoever they were, were downright Atheists ; not